

Light:

A Journal of Psychical, Occult, and Mystical Research.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—*Paul.*

"LIGHT, MORE LIGHT!"—*Goethe.*

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NOTES BY THE WAY.

Contributed by the Editor.

MAGAZINES.

I am sorry to say that I have not been able, by reason of persistent ill-health, which has come near to killing me, to give my ordinary look round at the current literature which demands attention. My Notes this week must be devoted to some pressing objects of attention. By far the most important seems to me to be the "Theosophical Sittings," to which Miss Kislingbury sends her "Spiritualism in Relation to Theosophy." I had the advantage of an invitation to hear Miss Kislingbury, of which my health deprived me. I have now the advantage of reading her words. I think them important, so much so that I shall recur to them with some comments. Here I leave for more serious notice Miss Kislingbury's valuable paper.

"The Theosophist" contains Mr. Olcott's researches in Hypnotism in France. He had exceptional facilities for such research, and availed himself of them with characteristic energy. The present article deals with the Faculté de Médecine, where he was received by Dr. Bernheim, of whom Mr. Olcott speaks as follows:—

His appearance is very attractive, his manners suave and refined. In stature he is short, but one forgets that, in looking at his rosy face, kind and cheerful eyes, and intellectual forehead. His voice is sympathetic and perfectly attuned to his gestures. I mention these personal details because they have much to do with Dr. Bernheim's marvellous success as a hypnotiser; as I saw with my own eyes. The Professor obligingly gave me two hours of his overcrowded time that afternoon, and we discussed the issues between him and Charcot's schools. He expressed very strong incredulity about the reality of his great rival's tripartite hypnotism, declaring that his (Charcot's) hysterics were all under the control of suggestion.

The school of Nancy says that the ideas of Charcot are imaginary, and are due to the suggestion of the experimenting physician, "who has first deceived *himself* and then implanted his illusive hypothesis in the brains of his followers." It is a monstrously broad question, this: far-reaching, deep-descending, almost all-embracing. "By this key," the Nancy people say, "One may understand ninety-nine hundredths of all collective social movements." I wish they would tell me how. For, as I looked out of my windows last Sunday, I saw yards, I may say miles, of people passing down the Embankment on their way to Hyde Park. It was a demonstration on the part of Labour against Capital. Orderly they were in the highest degree. Their bands were offensive, but they were not; and I have every reason to believe, from the papers which I have since seen, that they behaved themselves with extremest discretion. I should like to ask my old friend whether he does not think that behind and beside these movements,

which are becoming so serious an item in our daily life, there is not something more than he has put that must be recognised? We do not do our business in the way that the French do, but he must be a foolish discernor of the times who does not see their signs.

The following extract is interesting:—

Almost like a pilgrim before a shrine, I knocked one day at the heavy wooden gate in the high wall that encloses Dr. Liebeault's house and garden. Presently it was opened, and there stood before me, courteously bowing, an elderly gentleman, with shortish grizzled hair and full beard, a straight nose, firm mouth, serious and determined expression, and a full broad forehead, well rounded out in the superior region, that, phrenologically speaking, of the intellectual faculties. I presented my card and mentioned my name, whereupon the old gentleman grasped my hand with warmth, declared that he knew me well through mutual friends, and bade me enter. It was a small garden, with gravelled walks, and thickly planted with flowering bushes and fruit and shade trees. A turn towards the right brought us to the house and, as the weather was fine, we sat outside in garden seats. After the usual exchange of courtesies, we engaged in a lengthy conversation about hypnotism and cognate subjects, which was most interesting. He introduced me to his wife and daughter, a sweet girl, evidently the apple of his eye. They kept me to dinner, and the Doctor showed me with honest pride a splendid bronze statue, by Mercié, of "David slaying Goliath," which had been presented to him on the 25th May last, by a number of eminent physicians of different countries, on the occasion of his formal retirement from practice. They had flocked to Nancy from their various distant lands, to offer their homage to the veteran psychologist, had given him a public banquet, and placed in his hands an album filled with their signed photographs. These tardy honours had not spoil the old man in the least; he was as modest and gentle as possible in speaking of them and of his realised triumph, in old age, over the bigoted professional prejudice against which he had had to fight his way for twenty long years. I jokingly told him that the artist Mercié had well symbolised in his bronze the Doctor's battle and victory over Ignorance. I have met great men in my time but never one who wore his greatness more humbly and unpretentiously than Dr. Liébeault. I have a list of the contributors to this testimonial, numbering sixty-one names, all well known, many eminent in the medical profession, in Germany, Austria, Belgium, Brazil, Canada, Spain, the United States, France, Great Britain, Holland, Italy, Russia, Sweden, and Switzerland.

The "Strand Magazine" has a sketch of Mr. Burnand, editor of "Punch," whom many people know, and whom all people would like to know. It is done by Mr. How. I am very sorry to see how much older Mr. Burnand looks since I last saw him. There is a charming article, which entices me very much, on the things to be seen in Leadenhall market, all sorts and conditions of animals, dead and alive. Of course, there are good stories, and there are portraits of celebrities at different times of their lives, Penley and Gounod, Miss Helen Mathers, and Mr. Burnand himself. Sir John Lubbock continues his article on "Rivers and Lakes." There is also a very interesting paper on the "Marquis of Dufferin and Ava." There is no falling off in the "Strand."

Mr. Sala sends me a copy of his journal, No. 1. It is, as he is, full of chat; an entertaining paper, and very characteristic of the Editor. There is not much to be said about it except that we wonder why Mr. Sala should have published "Sala's Journal." It is an amusing pennyworth, but there are a great number of pennyworths in the world,

SPIRIT PHOTOGRAPHS.

By "EDINA."

In discussing the case of Professor Sandringham in the columns of "LIGHT," I alluded to the fact that by instructions we were trying to get a photograph of a "lost one" of whom we have no proper likeness—the only portrait in our possession having been taken at a very early period of existence. This referred to a dearly beloved son, who has now been three years in the spirit-world, and who, though he is almost a daily visitor to our home, is only visible to his clairvoyant sister, and (occasionally) to another and younger member of the family possessing mediumistic powers. Seven separate attempts were made to get a spirit photograph of our lost one, twice in Glasgow and five times in Edinburgh, and on every occasion, although our family medium informed us that our son was in the room and standing before the camera, besides being assisted or attended by others of our relatives now on the other side, nothing was got but faces of persons unknown to us. "Try and try again" has, however, always been our motto in matters appertaining to the spirit-world, and, though we were discouraged, we resolved to persevere. Two of the seven sittings were taken with Mr. David Duguid, in Glasgow, and he also came to Edinburgh and had two sittings, or trials, for photography in our house, and in the room in which our son was born and died, so that every favourable condition possible was complied with, but all in vain.

Mr. Duguid was here early in April, giving his second painting seance, and he again kindly offered to make another effort to get what we desired. On this occasion I am proud to report that our efforts have been crowned with conspicuous success. On the night previous to the day on which our eighth and successful sitting took place, a letter was automatically written by our daughter, in the handwriting we know so well, viz., that of my wife's eldest sister, who passed over twenty-eight years ago, and who has had charge of our son since he entered the spirit-world. The letter gave us full directions as to next day's experiment, and again requested it to be made in the bedroom before referred to. Mr. Duguid was in Edinburgh the same night on which this letter came, but he merely called, left his camera, and arranged as to next day's sitting. He returned next day at noon, and the photographic sitting was at once begun. The day was bright and clear, and the conditions seemed to favour a good sitting. The bedroom is a large one, being twenty feet long by about fifteen feet broad, and is well lighted by a plate-glass window, so that the light was excellent.

Before dealing with the sitting, I premise that the dry plates which were to be used in the camera were purchased by us in a shop in Edinburgh on the day preceding Mr. Duguid's arrival, and the chemicals required for the development of the negatives were what remained of the supply purchased by us on the occasion of Mr. Duguid's former visit. The sitting began about twelve o'clock, and four plates were first used by the medium. After an interval of an hour two more plates were tried, and then we ceased operations. These six plates were taken out one by one from the paper in which they were wrapped, by my second eldest daughter, in a "dark" room, lighted with a small red lamp, and then handed by her to Mr. Duguid. He, in her presence, put each plate, as it required to be used, into the dark slide, which he then took to the bedroom and inserted in the camera. By desire of the medium my wife and two daughters in succession, just before each photograph was taken, put one of their hands on the top of the camera for a second or two. As I have said, six of the twelve plates purchased by us were used at the sitting and on development it was found that on four of them there was a child's face and form appearing close to the sitters, who were my wife and two daughters before referred to. After the sitting closed, Mr. Duguid proposed to take the four plates with him to Glasgow to get them printed off; but, pending his going home, he left the whole series with us overnight, and got them from us next day.

In the interim, however, our anxiety as to the child's face on the four negatives led us to attempt to print off an impression on some prepared paper we had left in the house from the last futile experiment. Accordingly, my second eldest daughter, who has had some experience in amateur photography, took the four plates I have above referred to

and put them to be printed at one of the windows. On examining the four impressions as they were printed off, we were gratified to find, on each of the four photographs or copies so printed, a clear and well-defined likeness of our departed son, not with a "shadowy" or "f filmy" face, like some spirit photographs I have seen, but quite "human looking," although a sweeter and more spiritual expression pervades the countenance than when in earth-life. The portrait of our boy is as clear and distinct as the one we possess of Professor Sandringham, which is admitted, by everyone who has seen it, to be a splendidly distinct spirit photograph. The first of the negatives which was printed off disclosed our boy sitting up in bed, just in the place where he died, and although, as I have said, his face is more spiritualised, and not so chubby as when in earth life three years ago, yet there is not the least doubt in our minds that it is our loved and lost one as he is now on the other side. The second photograph discloses him as clothed in a boy's suit and sitting on his mother's knee. Here also the face is quite human-looking, and just our son as he looked about the close of his sharp and severe illness. In the remaining two impressions or copies of the other negatives the same face comes in front of the dress of one of his sisters, and in one of these the figure is "downside up." The likeness in all the four photographs is essentially the same. Over the figure in each photograph is a beautiful star, and the whole experiment has been a phenomenal success in spirit photography, besides being a source of great joy to us all.

Mr. Duguid was never in my house in Edinburgh till the end of January last. Two of our family went twice to Glasgow—once in 1890 and once in 1891—and had a sitting with him on the occasion of each visit. Faces came on the negatives on both occasions, but not the face wanted. At these sittings nothing was said to Mr. Duguid as to our family affairs, or the appearance of our boy, but he was told what we wanted and did his best to get a satisfactory result. We were not disappointed at failure, because we knew the difficulties attending the experiment. The only photograph we have of our son was got when he was two years old, and is not at all like what he was when he was taken from us. This photograph was shown by me to Mr. Duguid for the first and only time on the day succeeding the successful sitting, and after the negatives had been printed off in the manner before detailed. The dry plates were our own, and were never handled by the medium till he put them in the slide or box as before described. The chemicals were ours, and the development took place in the presence of my second eldest daughter, in the dark room before referred to, and to which we all had access during the whole process. I therefore claim that this demonstration has been a complete success, because every test condition has been complied with. As "Salem Scudder" put it, in a certain sensational scene in Dion Boucicault's well-known drama of the "Octoroon," "I guess the apparatus can't lie." The apparatus, i.e., the camera, has certainly not lied to us. I have also to state that our family medium saw our son in the room "posed" in front of the camera during the sitting and pointed out the place where he stood, before the medium put the slide into the instrument.

It has been with considerable reluctance that I have alluded to so much that is sacred and personal in our family, but in the interests of spiritual truth, and for the sole purpose of showing that spirit photography by an honest medium like Mr. David Duguid is possible, I have deemed it necessary to give these facts to your readers, and they have been stated with all the care and minuteness of detail in my power. As I have said, we failed seven times; but the eighth trial gave us something to treasure for life. We are certainly under a deep debt of gratitude to Mr. David Duguid for the beneficent use of his mediumistic powers in literally "giving us back our dead," or rather, showing us our dear one, clothed as he now is, in his spiritual body, as on the other side. Our son has twice materialised to us through the mediumship of Mrs. Mellon, late of Newcastle-on-Tyne. Both these materialisations took place in our own house, and from behind a curtain put up by ourselves, and were most satisfactory. But the more enduring form of a photograph is, we consider, a much greater triumph in occult phenomena, and this also has now been given to us. These are the consolations of Spiritualism which the uninstructed cannot understand or appreciate. In my humble judgment Spiritualistic research should be prosecuted in the home, as there only, results will be got of the best and purest kind. That at least has been our experience, and we gratefully acknowledge the mercies bestowed on us.

BOEHME AND RAMA PRASAD.

As there is a nature and substance in the outward world; so also in the inward spiritual world there is a nature and substance which is spiritual, from which the outward world is breathed forth and produced out of light and darkness, and created to have a beginning and time—"Regeneration." (Chap. ii., par. 31.)

There is only one life, and this is not capable of being created, but is eternally capable of flowing into forms organically adapted to its reception—all things in the created Universe, in general and in particular, are such forms.—SWEDENBORG'S "Intercourse of the Soul and Body." (Number 11.)

No habitual student of Boehme's works could study Rama Prasad's work on "Nature's Finer Forces" without noticing the agreement of account given by both these writers of many recondite facts. With point of view quite different, and diction most unlike, each confirms the evidence of the other: but they give two sides of the same phenomena. Boehme the spiritual, Rama Prasad the supersensuous material. Take, for example, the often recurring mention of "the powers, virtues, and colours of the wisdom" (efflux of Deity), by the old seer, and what we find about the varying colours of vibrations of ether (*tatwic* phases) in pp. 42 and 57 of the modern book. Calling to mind Boehme's frequent assurance that everything in temporal nature has its analogue in eternal nature, close attention to such an admirable teacher as Rama Prasad should help to a clearer conception of the mysteries Teutonicus laboured so earnestly to expound. I think "desirous seekers" after truth must always be pleased when one mystic or seer endorses the report of another. For instance, Boehme teaches that a figure—a passive model—has invariably preceded the origination of creaturely life, whether emanating directly from divine or from spiritual beings, and these are the words of Rama Prasad: "It might be said that all formation on the face of our planet is the assuming by everything under the influence of solar ideas, of the shape of those ideas. The process is quite similar to the process of wet earth taking the impressions of anything that is pressed upon it." (p. 137.) To those who have not seen this valuable book—almost given away at its very low price—this much of its tenor must be offered to make further comparison intelligible. The great Breath of Life acting upon undifferentiated cosmic matter, "divides itself into five states, having distinctive vibratory motions, and performing different functions." (p. 1.) "Of the five sensations of men each of these ethers (*tatwas*) gives birth to one, 'the evolution of these *tatwas*' (five modifications of the 'Great Breath') is always a part of the evolution of a definite form." (p. 19.) "Thus form can be perceived through every sense: the eyes can see form, the tongue can taste it, the skin can touch it, and so on. This may appear to be a novel assertion,* but it must be remembered that virtue is not act. The ear would hear form, if the more general use of the eye and skin for this purpose had not almost stifled it into inaction." (p. 94.)

The identity of Boehme's doctrine about the Breath of God and those of Eastern Theosophists is too striking to need indication, but the following coincidence might be easily overlooked. One of his most frequent sayings is that the effect of the first form of eternal nature is to darken previous light by a concentrated desire to *manifest the imagination of a spirit*. Thus in one passage "we ought to know from whence darkness originateth; for in the Eternity, without or besides nature, no darkness can be . . . for there is nothing that can afford it. We must only look into the will and into the desiring, for a desiring is an attracting, and whereas in the Eternity it hath nothing but only itself, it attracts itself in the will, and maketh the will full, and that is its darkness." ("Forty Questions." Question i., par. 9.)

Rama Prasad having already said that the colour of the Akasic Tatwa is black, and that that is the first vibration in evolving Prana, i.e., soul—be it the cosmic or the human soul—says also, "certain measured portions of the solar *akasa* naturally separate themselves from others, according to the differing creation which is to appear in those portions." (p. 23.)

* In his essay on "The Sublime and Beautiful" Burke broached the theory that the perfect roundness of every granule of sugar caused the sensation of sweetness. It is quite thirty years since I have seen the book, to which I have not now access, and I forget whether it was salt or acid to which he attributed sharpness of taste from acute angles in their atoms.

† The Sidereal Spirit is the soul of the Great world which depends on the *Punctum Solis*, and receiveth its light and life from it.—"Mysterium Magnum," 11—20.

Again, the initial vibration is called by him the "*sonoriferous ether*," and Boehme, after mention of the seven forms of nature, says of the first, "That which proceeds forth in essence according to the properties of the will, is dark and causeth a strong pulsation, which is a cause of the tone or sound." ("Signatura Rerum." Chap. xiv., par. 17.)

With regard to the colours, his account differs from Prasad's in that he admits green and excludes black. As to this I must give his own words: "Here meeteth us the great secrecy which hath from Eternity lien in the mystery, viz., the mystery with its colours, which are four, and the fifth is not peculiarly belonging to the mystery of Nature, but it is the mystery of the Deity which shineth in the mystery of Nature, as a life of the light. And the seare the colours wherein all lieth, viz., blue, red, green, yellow; and the fifth, the white, is God's own, yet also hath its glance and lustre in nature. The black belongeth not to the mystery, but it is the veil, darkness wherein all lieth." ("Earthly and Heavenly Mystery." Text vii., pars. 65 and 66.)

[Mystery, it will be remembered, is used by Boehme in the sense of a chaos.]

He repeatedly warns us that nothing happens in our present life without leaving ineffaceable impressions—that they will outlast both it and Time. "The multiplicity of things come into one again, but the figure of everything remaineth standing in the one only element." ("Threefold Life." Chap. v., par. 122.)

"The figure and shadow continue eternally, as also do words, both the evil and the good, which were here spoken by a human tongue; they continue standing in the shadow and figured similitude." ("Three Principles." Chap. ix., pars. 21 and 22.)

What we read in "Nature's Finer Forces" (p. 122) of the "Cosmic Picture Gallery" exactly agrees with these statements. The old seer affirms that it is so—the modern, *how* it is so.

On one very interesting point the agreement of these two seem to me inferential, though not fully proved. When Rama Prasad begins to tell us about the origination of mind—*Manas*, his term for it—he writes: "*Virat* is the centre and *Manu* the atmosphere. These centres are beyond the ken of ordinary humanity, but they work under similar laws to those ruling the rest of the Cosmos. The suns move round the *Virats* in the same way as the planets round the suns." (p. 91.) "The composition of the *Manu* is similar to that of the *Prana*. It is composed of a still finer grade of the five *tatwas*; and this increased fineness endows the *tatwas* with different functions." (p. 91.)

If we turn back to p. 69, to see what the laws regarding Prana, which rule the Cosmos, are, we read, "The planets each of them establish their own currents in the organism . . . the real *tatwic* condition of any moment is determined by all the seven planets, just like the sun and the moon." This the disciples of Boehme will readily believe; but unless I greatly mistake, I think they would say that he often, directly or indirectly, refers to constellations higher than any our solar system includes, as influential over the human spirit. Does not the following sentence imply this? "The inward property or disposition of the soul lies now in the first created configuration of the stars or constellations, in the Eternal commencing ground, that is not co-imaged or framed together in the bestial configuration of the stars." ("Election." Chap. viii., par. 121.)

And here again: "For as man has the outward constellation or astrum in him, which is his wheel of the outward world's essences and cause of the mind; so also he hath the inward constellation of the fire-essences, as also in the second principle he hath the light-flaming Divine essences." ("Incarnation." Part 1, Chap. v., par. 11.)

I must refer the reader to chap. ix. of "Threefold Life," pars. 71 to 77, for a passage so imperfectly understood by me that I cannot feel at all sure whether its true sense would confirm my theory; these words seem, however, to look that way. "The image in the Revelation hath twelve stars upon the crown; for the image representeth God, it is the similitude of God in which He revealeth Himself, and wherein He dwelleth. . . The number twelve containeth two kingdoms in the doubled number of six, viz., an angelical and a human, which together make twelve." (pars. 75 and 76.) But surely it is very probable that the stars to which Boehme referred so mysteriously in pars. 17 and 22 of the next chapter as beyond human ken, because of prevailing evil, are those which produce spiritual substance (or form) in the already

evolved human soul? Jane Lead, who learned much from him, is very clear upon this point, saying in her "Revelation of Revelations," par. 33: "The outgoing power of the Holy Ghost sets the soul free in the Eternal liberty, from all conflicts which the dragon, or the starry region, hath introduced; for the soul is now influenced by those superior planets, to which these outward planets are subject"; and again at p. 42, "The suns and stars which were seen about the head of the woman in the Revelation signify those superior planets, which cannot be adulterated with the defilements of this inferior orb, as possessing far higher and more exalted powers, carrying dominion over all that is beneath them. For as the lower planets hold down in subjection to the curse, so these deliver and set free from it." Boehme appears to justify her assertion, and my inference, in the following passage: "The whole outward visible world, with all its being, is a figure of the inward spiritual world; whatsoever is internally, and howsoever its operation is, so likewise it hath its character externally." ("Signatura Rerum." Chap. ix., par. 1.)

Now he abundantly shows that the operation of life-giving in all three principles has been by breathing in of life; as here: "All whatsoever hath life liveth in the speaking Word, the angels in the eternal speaking and the temporal spirits in the re-expression or the echoing forth of the formings of Time, out of the sound or breath of Time; and the angels out of the sound of Eternity, viz., out of the voice of the manifested word of God." ("Mysterium Magnum." Chap. viii., par. 32.)

The *formings of Time* I take to be the substance produced by the ethereal vibrations of our sun and planets; for he says: "By this partition, comprehension, and framing of the power of the stars, and of the four elements, we understand Time and the creaturely beginning of this world." ("Election." Chap. v., par. 43.)

By the *manifested word* of God, I understand "the angels which are mere imaged powers of the word of God," of whom he says: "Now as man with his senses and thoughts governeth the world and all things and substances, so God, the Eternal Unity, ruleth all things through the management and doings of angels, only the power and work is God's." ("Sixth Theosophic Question," pars. 2 and 7.)

Speaking of "their princely dominion" in another of his books, he says "that they rule in the properties of nature above the four elements, yea, also above the operation of the stars in the soul of the Great World; which also bear the Names of God." ("Mysterium Magnum." Chap. xxxv., par. 10.)

And again: "Each angelical prince is a property out of the voice of God and beareth the great name of God; as we have a type and figure of it in the stars of the firmament which are altogether one only dominion, and have their princely dominion in power under them." ("Signatura Rerum." Chap. xvi., par. 5.)

These are the mighty beings who seem to answer to Jane Lead's "superior planets," and if Boehme's dictum holds good, "This is the right or law of Deity that every life in the body of God should generate itself in one uniform way; * though it be done through many various imaginings, yet the life hath one uniform way and original in all" ("Aurora," chap. xxv., par. 5), must we not consequently infer that from "the imaged powers of the word of God creative breath has proceeded? given forth, as Boehme anxiously insists, not out of, but in the voice of God; from mighty beings, in the highest regions to their subordinate officers in our visible solar system, who in their turn outbreathe those slower vibrations which form soul-life on a lower plane, and continue to elaborate its substance till it is able to receive and retain the finer and swifter action of super-solar breath?† How consonant is such an hypothesis with Swedenborg's report (he who assures us that our sun is but a small representative of the great spiritual sun from which all life derives.)

"The quality of intelligence from the Divine," he wrote, "was shown, and this also by a light which was brighter and more luminous than the noonday light of the sun,

* Heaven and earth and all whatsoever there is therein, and all that is above the Heavens, is together the body or corporeity of God.—"Aurora." (Chap. ii., par. 28.)

† The outward flesh received the outward air, and its constellation for a rational and vegetative life, to the manifestation of the wonders of God; and the light body, or heavenly substance, received the breath of the great Divine powers and virtues, which breath is called the Holy Ghost.—"Regeneration." (Chap. ii., par. 39.) "First the natural body and after that the spiritual," St. Paul had said long ago. We are enabled now to understand a little how such bodies are formed.

extending to all distance and terminating like the light of the sun in the universe" . . . "for intelligence is nothing else than an eminent modification of the heavenly light which is from the Lord." ("Arcana Coelestia," 4,419, 4,411.)

Does he not also help us to understand *why* the slower vibrations of ether have to evolve the grosser forms of soul-life before other finer and swifter begin to be perceptible? "That forms or substances are arranged in a manner most suitable for the influx of life, may be manifest from every single thing that appears in our living bodies. Unless life were received in substances which are forms, there would be no living thing in the natural or spiritual world" . . . "for substances or forms are the determining subjects." ("Animal Kingdom.")*

If the bearings of this truth on spiritual life were perceived, these essays on form would not seem, as I fear they must, a fruitless waste of time as well as a too ambitious direction of thought. If in another attempt I can make good my purpose, neither the reader's nor the writer's patience will be thrown away.

A. J. PENNY.

A MOTHER'S APPARITION.

The following, which appears in the "Arena," is vouched for by the Rev. Minot J. Savage:—

Early on Friday morning, January 18th, 1884, the steamer City of Columbus, en route from Boston to Savannah, was wrecked on the rocks off Gay Head, the south-western point of Martha's Vineyard. Among the passengers was an elderly widow, the sister-in-law of one of my friends, and the mother of another.

This lady, Mrs. K., and her sister, Mrs. B., had both been interested in psychic investigation, and had held sittings with a psychic whom I will call Mrs. E.

The papers of Friday evening, January 18th, of course contained accounts of the disaster. On Saturday, January 19th, Dr. K., my friend, the son of Mrs. K., hastened down to the beach in search of the body of his mother. No trace whatever was discovered. He became satisfied that she was among the lost, but was not able to find the body. Saturday night he returned to the city. Sunday passed by. On Monday morning, the 21st, Mrs. E. came from her country home to give the customary treatment to her patient, Mrs. B. Dr. K. called on his aunt while Mrs. E. was there, and they decided to have a sitting, to see if there would come to them anything that even purported to be news from the missing mother and sister. Immediately Mrs. K. claimed to be present; and along with many other matters, she told them three separate and distinct things which, if true, it was utterly impossible for either of them to have known.

1. She told them that, after the steamer had sailed, she had been able to exchange her inside state-room for an outside one. All that any of them knew was that she had been obliged to take an inside room, and that she did not want it.

2. She told them that she played whist with some friends in the steamer saloon during the evening; and she further told them the names of the ones who had made up the table.

3. Then came the startling and utterly unexpected statement:—"I do not want you to think of me as having been drowned. I was not drowned. When the alarm came I was in my berth. Being frightened I jumped up, and rushed out of the state-room. In the passage-way I was suddenly struck a blow on my head, and instantly it was over. So do not think of me as having gone through the process of drowning." It was learned, through survivors, that the matter of the state-room and the whist, even to the partners, was precisely as had been stated. But how to verify the other statement, as the body had not been discovered?

On Tuesday, the 22nd, the doctor and a friend went again to the beach. After a prolonged search among the bodies that had been recovered they were able to identify that of the mother. And they found the right side of the head all crushed in by a blow.

The impression made on the doctor, at the sitting on Monday, was that he had been talking with his mother.

The doctor, my friend, is an educated, level-headed, noble man. He felt sure that he detected undoubted tokens of his mother's presence.

* Copied from an old note-book where neither page nor number was given.

RELIGION AND SCHOPENHAUER.

What will be the future of England's creeds and English churches fifty years hence? The question is pregnant. Many argue with Mr. Samuel Laing that in the last fifty years the process of demolition has been so astounding and so swift that fifty years hence there will be little left to destroy. Others point out that the English Church has been at bottom always a purely political institution. Under our very eye she has changed from the religion of Wesley to the religion of Newman almost as rapidly as she changed from the religion of Mary to that of Elizabeth. Why should she not one day take Huxley for a pope?

A little volume containing selections from Schopenhauer* has opportunely come to hand. It seems to throw light on these questions although written fifty years ago. In it Demopheles, an apostle of convention, argues with Philaethes, a disciple of Schopenhauer. The main position of Demopheles is this: The bulk of a community, those who live by physical labour, are far more dense and material than the cultivated have any idea of. Man needs "a system of metaphysics, that is, an account of the world and our existence, because such an account belongs to the most natural needs of mankind." Plato has said, the multitude cannot be philosophers. Religion is the metaphysics of the masses. Granted that these have a tendency to confuse symbolism and logic—parable and history—Bibles, rites, ceremonial edicts are an absolute necessity for such. They create the conscience of society:—

Where you have masses of people of crude susceptibilities and clumsy intelligence, sordid in their pursuits and sunk in drudgery, religion provides the only means of proclaiming and making them feel the high import of life.

Philaethes assails the position of Demopheles, tooth and nail. A Bible with two meanings, one for the vulgar and one for the intelligent, is simple fraud. And the vulgar being the most strong and the most numerous, always have lived and always will force the lower teaching very rapidly on the intelligent portion of the community:—

Evidence of this is afforded in every literature, the most striking by that of the Middle Ages, but in a too considerable degree by that of the fifteenth and sixteenth centuries. Look at even the first minds of all those epochs. How paralysed they are by false fundamental positions like these. For the scientific men of these ages God, devil, angels, demons hid the whole of nature.

Here is another pregnant passage:—

When I take up the writings of even the best intellects of the sixteenth and seventeenth centuries (more especially if I have been engaged in Oriental studies) I am sometimes shocked to see how they are paralysed and hemmed in on all sides by Jewish ideas.

Again:—

The power of religious dogma when inculcated early is such as to stifle conscience, compassion, and finally every feeling of humanity. But if you want to see with your own eyes and close at hand what timely inoculation of belief will accomplish, look at the English. Here is a nation favoured before all others by nature, endowed more than all others with discernment, intelligence, power of judgment, strength of character; look at them, abased and made ridiculous, beyond all others, by their stupid ecclesiastical superstition, which appears amongst their other abilities like a fixed idea or monomania.

Philaethes speaks here of England of fifty years ago. Whether he would think that we have altered much since then, need not here be discussed. The philosopher then proceeds to assail the position that without religion there could be no morality. He urges that all sound canons of morality have been obtained by throwing overboard the great, and treating the subject as a science to be tested by experience alone. Priests, if left to themselves, make morality to consist in acts which in essence are often not moral at all.

Think of the orgies of blood, the inquisitions, the heretical tribunals, the bloody and terrible conquests of the Mohammedans in three continents, or those of Christianity in America, whose inhabitants were for the most part, and in Cuba entirely, exterminated. According to Las Casas Christianity murdered twelve millions in fifty years. . . . A parallel to this may be found in the way in which the "Jungs" (a religious sect in India suppressed a short time ago by the English) express their sense of religion and their

reverence for the goddess Kali. They take every opportunity of murdering their travelling companions with the object of getting possession of their goods, in the serious conviction that they are thereby doing a praiseworthy action, conducive to their eternal welfare.

This is more practical:—

Just think; if a public proclamation were suddenly made announcing the repeal of all the criminal laws, I fancy neither you nor I would have the courage to go home from here under the protection of religious motives. If in the same way all religions were declared untrue, we could, under the protection of the laws alone, go on living as before without any special addition to our apprehensions.

Some of these arguments seem to affect the Christotheosophical Society. This society, if I understand it aright, proposes to go back to the methods of the Essenes, and of early Fathers like Origen, and interpret the Scripture in an allegorical sense alone. On the surface this seems the only way to meet the discoveries of modern science and retain the Bible. But Schopenhauer shows that there are difficulties in this path:—

If religion were to admit that it was only the allegorical meaning in its doctrines which was true, it would rob itself of all efficiency. Such religious treatment would destroy its invaluable influence on the hearts and morals of mankind.

It is Demopheles who is speaking, and he urges that the bulk of humanity are far too dense to take in anything but a literal interpretation.

Schopenhauer has done much to emancipate the West from the tyranny of environment; but was he not a little under that influence himself? There is the Black Terror and the White Terror, as Sir Richard Burton used to tell us. The teachings of Schopenhauer have spread far and wide, and, but for some counteracting influence, materialism would soon sweep off the churches and creeds. That influence is honest, old-fashioned Spiritualism as distinguished from the Gospel of "Shells" and the Gospel of "Hallucinations."

ALIF.

REVISED EDITION OF SHAKSPERE.

Mr. Burns (15, Southampton Row) sends a copy of a revised edition of Shakspeare. While we think that a revision of Shakspeare is not quite necessary, we are disposed to say that Mr. Burns has issued a good and serviceable edition of the grand old poet. The more circulation he has the better for the age. The present issue is priced at 10s. 6d. The preface asserts that the work has been undertaken by reason of a message spoken to a sensitive. The message is this:—

GOOD PEOPLE:

That my work hath found favour in you, I am satisfied; yes, pleased.

There is much in it that I would change.

While my imagination was quickened from another life betimes, and filled my fondest hope of the Soul's future existence, I did not have that which in your day proves the Soul's Immortality; hence my desire to aid you in removing the stubborn doubt that dims the eye of the Soul, and makes man reckless.

For night's swift dragons cut the clouds full fast,
And yonder shines Aurora's harbinger;
At whose approach, ghosts, wandering here and there,
Troop home to churchyards; damned spirits all,
That in cross ways and floods have burial,
Already to their wormy beds are gone.

How changed the thought that knowledge brings!
I am a ghost that never to a wormy bed hath been.

SOCIAL MEETING OF THE LONDON SPIRITUALIST ALLIANCE.

The usual monthly social meeting of the members and friends of the London Spiritualist Alliance will be held on Tuesday evening next, at 6.30 p.m., at 2, Duke-street, Adelphi. Mr. T. Everitt will be present, and will be happy to answer questions in regard to his long experience of phenomena through Mrs. Everitt's mediumship.

ON ISOLATION.—There is no isolation for him who knows how to take his place in the universal harmony, and open his soul to all the impressions of this harmony. Then he goes so far as almost to recognise physically that he lives by God, and in God; the soul drinks in breathlessly this universal life; it swims in it, like a fish in the water.—MAURICE DE GUERIN.

* "Religion." By SCHOPENHAUER, translated by T. B. SAUNDERS. (Dover Sonnenschein.)

OFFICE OF "LIGHT,"
2, DUKE STREET,
ADELPHI, W.C.

Light:

EDITED BY W. STANTON-MOSES.

["M. A. (OXON.) "]

SATURDAY, MAY 7th, 1892.

TO CONTRIBUTORS.—Communications intended to be printed should be addressed to the Editor, 2, Duke-street, Adelphi. It will much facilitate the insertion of suitable articles if they are under two columns in length. Long communications are always in danger of being delayed, and are frequently declined on account of want of space, though in other respects good and desirable. Letters should be confined to the space of half a column to ensure insertion.

Business communications should in all cases be addressed to Mr. B. D. Godfrey, 2, Duke-street, Adelphi, W.C., and not to the Editor.

NOTICE.

[I am too ill to attend to work, and take this means of thanking many inquiring friends to whom I cannot individually respond. Bronchitis supervening on repeated attacks of influenza has prostrated me. Hence I ask the indulgence of my correspondents.—"M. A. (OXON.)."]

OUR GERMAN EXCHANGES.

The two numbers of the "Sphinx" (for March and April), in its new and enlarged form, present us with a great variety of articles, in which fiction has also a place. Our space does not allow us to do more than refer to the treatise, by Dr. Carl du Prel, on "The Doctrine of the Soul, from the point of view of the Occult Sciences"; "Giordano Bruno," by Ludwig Kuhlenbeck, being extracts from a recently published book, "Lichtstrahlen (rays of light) from Giordano Bruno's Works," by the same author; and an article on Professor Lombroso's experiments in Italy, which are already known to the readers of "LIGHT." An interesting feature of the "Sphinx" is the collection of telepathic and supernatural experiences under the heading, "More than is dreamt of in your Philosophy." But our highest praise is reserved for the illustrations by Fidus, which are most graceful and imaginative figure sketches. We read that Professor Gabriel Max has painted a new picture of the Seeress of Prevorst, which is now on view at Munich, and is shortly to be engraved. She is represented in trance; pencil and paper lie before her on the bed; on the paper is traced the "circle of the sun," a description and interpretation of which is given in Kerner's diary. The picture hangs alone on the wall and is never without spectators.

Much interest has been excited in Germany by a miner in the hospital at Myslowitz, who has awakened from a sleep of several months' duration; he was without sensation during that time and has no recollection of consciousness. The "Neue Spiritualistische Blätter," from which this is taken, had a full account of the circumstances in an earlier number. Having given a report in "LIGHT" of the trial of Spiritualists in Bohemia, we think it only just to notice a letter, too long to reproduce, from a friend of the accused, giving a more correct account of the circumstances, which entirely exonerates Zilenka from anything that may have seemed unwise—e.g., the scene took place in the house, not in the street. The writer, a factory worker, had all his books and papers that were Spiritualistic or Theosophic seized, and though at the trial he and his friends were acquitted, he has not yet, after more than a year, got any of them back. Truly Spiritualists are better off in England.

We have received a prospectus of an invention by Professor Oskar Korschelt, in Leipzig, called the "Sun-ether-ray-apparatus." He claims to achieve with it all the good results of magnetism, with none of the ill effects to which both magnetiser and patient are at times exposed. It is a utilisation of the life-giving force of the ether. This he believes to be the original force out of which the forces known to us as light, heat, chemical affinity, electricity, &c., are differentiated. He who could transform the ether ray

into any of these forces would be the greatest discoverer of the age, says the Professor. Is not this, perhaps, what Koeley has done or half done? That the ether does really contain this life-giving force the Professor claims to have proved experimentally, an increase in physical and mental power following the use of his ray-apparatus. Its effect is also visible on the growth of plants and even crystals. The apparatus consists of a circular wooden plate, on which a filigree copper chain is fixed, either in a spiral or a star. The radiation is continuous by day and night. To explain the principle of it we translate from the prospectus: "In order to understand the action of the radiating plate, one is bound to ascribe a motion to the ether particles, as Zöllner did who revived Newton's theory of the emission of ether particles, and showed it to be compatible with the vibratory theory of modern science. The late Wilhelm Weber, the celebrated physicist and discoverer of the telegraph, has shown that the molecules, which had till then been considered the smallest particles, must consist of very many and very much smaller particles, which he called the electric particles, and which rotate in the molecules. It is now easy to see that in these rotations the electric particles must at times impart an accelerated motion to others, causing them to be hurled away. When hurled from the molecules and the surface of a body, they continue to move in space in a straight line. These particles are identical with the ether particles which fill space. We have, therefore, to conceive the ether as consisting of exceedingly small particles emitted from the sun and moving on in a straight line in the sun's rays, and vibrating as they move (i.e., bringing light and heat). W. Weber estimates that half of the electric or ether particles rest in the molecules and the other half rotate round them. The latter are the positive, the former the negative particles. In the molecules of the earth there is likewise a loss from the separation of the positive particles. The molecules have, therefore, always a small superfluity of free negative particles, which attract the free positive particles of the ether in space and seek to take them into the molecule. There is thus an uninterrupted exchange of material particles between all bodies."

Now the ether particles which move parallel in the sun's rays are attracted by the free negative ether particles and dispersed in the atmosphere in every direction. The ray-apparatus is so constructed as to prevent this dispersion, and to send the positive ether particles with accelerated motion vertically down from the plate in a dark ray. There are different forms of the apparatus, ranging in price from ten shillings to thirty shillings. It can either be a plate to hang at the head of the bed, or like a lamp be suspended from the ceiling. For two shillings and two shillings and sixpence one can have stands to place under flowerpots, by which it would be easy to test the action, for the effect claimed for it seems almost too good to be true, but if true, should in these days of influenza be known and tried as widely as possible.

"Healthy people soon attain through the regular use of the radiating plate a very remarkable increase in their power of work, mental and physical, the memory improves, the nerves grow stronger, so that cares or business worries are more lightly borne, the whole being is perceptibly quieter. . . . The nervous, over-excited, restless, incapable weaklings of our time become strong and calm. I have often observed this change. . . . In all illnesses, where it has been tried, cures, often rapid, have been observed. A disease of the spinal omana of a year's standing was cured after using the apparatus four times, and now after three months has not returned. Sleeplessness is cured by it." An excessive use of it can produce the magnetic sleep. Its action is exactly like that of a magnetiser. According to this theory, a magnetiser radiates positive ether particles from his finger-tips; if he is exhausted after it he draws these from his body; if not from the atmosphere, in which case he is acting mechanically just like the ray-apparatus.

In connection with this it may not be without interest to mention a spirit communication purporting to come from Morse, and given partly in telegraphic writing, to a gentleman at Stettin, who communicated it to the "Neue Spiritualistische Blätter," to the effect that our undulatory theory of light is incorrect, though without going further into the matter. He also told him of the existence of a planet between the sun and Mercury. The writer seems to be unconscious that this planet is already so far anticipated by astronomers as to have a name—Vulcan.

C. J. C.

DR. COUES'S PSYCHICAL EXPERIENCE. A SUPPLEMENT.

Professor Elliott Coues draws our attention to the following supplement to recent experiences published by us, which he has contributed to the "Religio-Philosophical Journal." We need not say that the care and caution always exercised by Professor Coues lend great weight to his testimony:—

TO THE EDITOR,—I have read with pleasure the two articles in "The Journal" by Dr. Elliott Coues narrating his experience with psychics in San Francisco. I desire to state that his account of what took place at the seance with Mrs. Francis, at which I was present, is correct in every particular. It is minutely and scientifically accurate, without the least exaggeration, diminution, or perversion. His accounts of the seances he attended, at which I was not present, are in exact accord with what I was told concerning them, both by Dr. and Mrs. Coues and by the two psychics. The statements of the psychics as to what occurred are in precise agreement with the published narrative of the Professor and with what he and his wife informed me thereanent soon after the seances had been held.

I wish to supplement the Professor's narrative of his experiences with Mrs. Robinson, with one or two facts—not appearing in "The Journal" articles—concerning which I was informed both by the doctor and the psychic. Dr. Coues intended to leave the city at a certain time, and accordingly he and Mrs. Coues bade Mrs. Robinson farewell during a visit to her a few days prior to the intended date of departure. But Mrs. R. would not bid them good-bye, saying that they would not leave the city at the time intended, and she would see them again. The truth of this was doubted by the Professor and his wife, as they had fully determined upon the time of their departure. But just before this time came round, a certain matter, unexpected and entirely new (explained to me by Dr. C.), came up, and they remained until it was attended to; and again just prior to the time of their departure they called to see Mrs. R., thus fulfilling the prediction. At this last meeting the psychic told the Professor that before he left the city he would receive a letter of a certain character. This the Professor also regarded as very dubious, as he was going away at once and knew of no one from whom he was likely to get such a letter—or any letter in fact. But the psychic has told me that she received a letter from Mrs. Coues stating that the letter referred to was received by the Professor just before he left the city.

WM. EMMETTE COLEMAN.

POSTSCRIPT BY DR. COUES.—The foregoing, submitted to me in manuscript by the editor, at Mr. Coleman's request, is correct in every particular, and I am glad to find that Mr. Coleman's memory of the occurrences agrees so minutely with my own. There were of course several incidents of my experience with Mrs. Robinson that I did not give in my published article, among them the two now adduced by Mr. Coleman, relating respectively to the change in the time of my departure from San Francisco, and to the receipt of a certain letter just before I left. The latter is specially curious and I add a word concerning it. It was foretold by Mrs. Robinson that someone was about to write me, "concerning sickness," and that the letter would reach me "next morning." To fulfil this prediction the person writing me would have to be within a few hours of me by mail, which of course precluded word from any friend in the East, and I could think of no one in San Francisco or vicinity who, if taken sick, would have any occasion to inform me of the fact. So there seemed to be no probability that Mrs. Robinson would prove to be in the right, and absolutely no grounds that I could see for what struck me as a random shot at the future. But next day as I was packing my trunks for the first time, a letter reached me by mail, penned the day before, from a gentleman whose very existence could hardly have been known to Mrs. Robinson, apologising for not coming to see me off, because he had just been taken down with the grip, and was sick abed. The gentleman, though very eminent in literature, was to me a bare acquaintance I had lately made, whom I had seen but once, who was entirely out of my thoughts, and whose letter was an expression of friendly regard as spontaneous with him as it was unexpected to me.

Chicago, April 12th, 1892.

ELLIOTT COUES.

MRS. EVERITT.

We have pleasure in presenting to our readers a portrait of Mrs. Everitt—a lady who is widely known and greatly respected, not only in London, but also in the provinces. No medium in Great Britain—certainly no private medium—has done more for the cause of Spiritualism than she has. With the hearty concurrence of Mr. Everitt she has, often at great personal inconvenience and always without fee or reward, placed her rare psychical gifts ungrudgingly at the service of earnest inquirers, and there are consequently many warm Spiritualists in the country who owe their conversion



to her instrumentality. Her mediumship, which came to her entirely unsought, has passed through many phases, the most interesting, perhaps, being a long series of papers on the "Authenticity of the Christian Religion" given in "direct" writing, many of them at the amazing speed of eight or nine hundred words in less than ten seconds of time. This phase of her mediumship has passed away, but would probably return—as she believes—if fitting conditions could be arranged. The most valuable phase—that of well sustained communications by spirit friends in the "direct" voice—still remains in full force.

DECEASE OF MR. J. HERBERT STACK.

I deeply regret to record the death of an old friend, whose long serious illness has been alluded to in the following touching terms by the paper of which he was a great support. No one could have come in contact with Mr. Stack without being attracted to him: no one could have known him without loving him. I have lost a friend, and we are all the poorer for his loss.—[ED.] :—

We deeply regret to announce the death, after a long and serious illness, of Mr. Herbert Stack, a most accomplished and experienced journalist, who for many years had contributed to the columns of the "Daily Telegraph." Mr. Stack's career commenced in the old days on the "Globe" newspaper, which was then an organ of considerable political importance. Mr. Stack was at one time a Palmerstonian in politics, but during the later years of his life was in principle a staunch Unionist. His high intelligence, great literary ability, amiable nature, and ready sense of humour made him not only a most gifted writer, but also a delightful companion, and his loss will be sincerely deplored by a large circle of friends, and by the members of his family, who were devoted to him.—"Daily Telegraph."

WHEN man reaches that condition where there is nothing within the gift of man that he would accept, and looks upon death as but a change for the better, fear does not exist to him; for what has he to fear?

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN
AT THE TIME OF EACH SITTING.

No. XLII.

FROM THE RECORDS OF MRS. S.

A question was asked relative to the exorcising of an evil spirit at one of Miss Cook's seances. Imperator related the occurrence and continued: "I warned the circle of the terrible danger which they incurred by placing themselves in communication with the spheres* for the purpose of evoking

of drawing close the cord that links the world of matter to the world of spirits; for the development of holiness; for the eliciting of truth. In the case that has been referred to, the medium, undeveloped, and not guarded by powerful protection, has been surrounded by deleterious influences, the carping, the doubting, the sneering, the proud, the frivolous, the earthly. Taking advantage of opportunity so given, the very powerful and malignant spirit whom we encountered and drove away, seized upon the medium. We released her from temporary danger: we were unable to guarantee her against coming peril—peril to which she must always be subjected as long as she is exposed to such influence as we have indicated. Of what sort is the evil influence? On your side persons with low, base, and undeveloped minds; persons in whom the animal passions and instincts predominate; persons with uncultured tastes, who lead evil or sensual, or even idle and useless lives—the impure, the untruthful, the earthly. On our side spirits who have been such in their earth-life, who hang around the scenes of their former vices and take a malignant pleasure in dragging all down to their own level. These live over again their own evil lives by attaching themselves to those who indulge in vice, and by leading them to gross and yet grosser sin. They find their recreation in temptation, their pleasure in suggesting thoughts which may debase and degrade, and fence the soul from good. They know the intricacies of the heart, the approaches which lie open. They are malignant by nature, powerful by practice, but they cannot come nigh the pure and good who guard themselves from evil, and keep the citadel secure. With those who throw open the gate their entrance is easy. They commence by being powerful tempters; they end by being possessing spirits. They are the cause directly and indirectly of much that makes your earth-life miserable, and shuts you out from that knowledge of God and of light which you might otherwise obtain." "How resist them?" "Only in the strength of truth and sincerity, holiness and prayer. They can themselves be aided by firm treatment and careful education. For instance, I informed you how the spirits who work under my direction are divided, and the work they have to perform. In each section of my band there is a presiding spirit of influence and power, whose business it is to train the spirits under him as well as to guard the medium. The higher spirits benefit the medium, and he in turn benefits these undeveloped spirits, who generally have been prematurely withdrawn from earth, and have returned for the purpose of education, as it were at school again. They gain their experiences under the tutelage of the presiding spirit, and are elevated and drafted upwards in time, their places being filled by others for whom the same work of progress is required."

"PERSONAL MAGNETISM."

A writer in "Woman" says:—There is one quality without which all the fascinations of women are futile. Beauty, grace, wit, erudition are in vain without that indefinable something we call personal magnetism. This mysterious influence has never been dissected by science. Its source is unknown, its extent is unlimited. The lack of it repels us from many estimable people, and it is the strongest weapon a woman can wield. A man is quick to recognise its presence, and very many ugly women possess this quality. Princess Metternich, one of the most indisputably ugly women of this century, is also one of the most charming, and Madame Blavatsky, a ponderously stout woman with the plainest of faces, is reported by everyone who ever came in contact with her to have been fascinating beyond description. Can this magnetism be acquired? To a certain extent, yes. The bright woman who realises that her stock of physical attractions is limited can cultivate almost any charm of mind or manner. But there must be something beyond a mere veneer of manner. Besides grace and winsomeness there must be individuality, purpose, originality, sympathy, generosity, and an absorbing love of the study of human nature.

MR. TOWNS wishes us to state that he will be in Sheffield from the 15th to the 22nd inst., and that letters should be addressed to him to care of Mr. Hardy, 175, Pound-street, Sheffield.

WHAT we learn of others is not ours, what is given us by inspiration is ours for all eternity.

marvels. Did we not know how the legions of the evil ones are banded together to stop and thwart the purposes of the Almighty, it would be strange and inexplicable how mortals dare to place themselves in communion with a world of which they know nothing merely for the purpose of eliciting wonders or for the gratification of an idle curiosity. Such are under the direct influence of evil, subject to the allurements of the lower intelligences who hang round the movement, which comes from above, and is fostered by the angels of God. These evil agencies counterfeit that which we are able to do for the confirmation of man's faith, and draw away many to their serious harm. These are they who watch the progress of the soul, and do their best to hinder it. Suggested doubts, inspirations of uncertainty, direct insinuations of evil spring from them. The rising seed is choked, the budding faith is nipped, and the progressive soul is cast back into the mire of despondency and doubt. To these influences all are more or less subject. Those who place themselves in communion with the world from which we come, do it, or ought to do it, for serious and sacred reasons, far other than the gratification of curiosity or the wiling away of an idle hour. The evoking of the lower physical manifestations is always more or less fraught with risk—more especially when they are evoked, not even for the sake of extending scientific knowledge, but for the gratification of idle and doubtful curiosity. The spirits who are concerned in their production are of the lower and undeveloped orders, and, when not controlled by a higher influence, may unconsciously, or mischievously, or even maliciously, do much harm. And when in addition to this risk the circle is composed of incongruous elements the risk is increased a thousandfold. The spirits of evil who hover round find ready access, and the manifestations are of the lowest order, deliberately planned for the purpose of discrediting our work and damaging our influence. In no case should any engage in communion with us save for the purpose of enlightenment and information; for the purpose

* The word "spheres" has always been used to indicate the spirit world. I have not changed it; nor have I altered the notes that Mrs. S. has written.

RECORDS OF PRIVATE SEANCES FROM NOTES TAKEN AT THE TIME OF EACH SITTING.

No. XIII.

FROM THE RECORDS OF MRS. S.

A question was asked relative to the exorcising of an evil spirit at one of Miss Cook's seances. Imperator related the occurrence and continued: "I warned the circle of the terrible danger which they incurred by placing themselves in communication with the spheres* for the purpose of evoking

marvels. Did we not know how the legions of the evil ones are banded together to stop and thwart the purposes of the Almighty, it would be strange and inexplicable how mortals dare to place themselves in communion with a world of which they know nothing merely for the purpose of eliciting wonders or for the gratification of an idle curiosity. Such are under the direct influence of evil, subject to the allurements of the lower intelligences who hang round the movement, which comes from above, and is fostered by the angels of God. These evil agencies counterfeit that which we are able to do for the confirmation of man's faith, and draw away many to their serious harm. These are they who watch the progress of the soul, and do their best to hinder it. Suggested doubts, inspirations of uncertainty, direct insinuations of evil spring from them. The rising seed is choked, the budding faith is nipped, and the progressive soul is cast back into the mire of despondency and doubt. To these influences all are more or less subject. Those who place themselves in communion with the world from which we come, do it, or ought to do it, for serious and sacred reasons, far other than the gratification of curiosity or the wiling away of an idle hour. The evoking of the lower physical manifestations is always more or less fraught with risk—more especially when they are evoked, not even for the sake of extending scientific knowledge, but for the gratification of idle and doubtful curiosity. The spirits who are concerned in their production are of the lower and undeveloped orders, and, when not controlled by a higher influence, may unconsciously, or mischievously, or even maliciously, do much harm. And when in addition to this risk the circle is composed of incongruous elements the risk is increased a thousandfold. The spirits of evil who hover round find ready access, and the manifestations are of the lowest order, deliberately planned for the purpose of discrediting our work and damaging our influence. In no case should any engage in communion with us save for the purpose of enlightenment and information; for the purpose

* The word "spheres" has always been used to indicate the spirit world. I have not changed it; nor have I altered the notes that Mrs. S. has written.

of drawing close the cord that links the world of matter to the world of spirits; for the development of holiness; for the eliciting of truth. In the case that has been referred to, the medium, undeveloped, and not guarded by powerful protection, has been surrounded by deleterious influences, the carping, the doubting, the sneering, the proud, the frivolous, the earthly. Taking advantage of opportunity so given, the very powerful and malignant spirit whom we encountered and drove away, seized upon the medium. We released her from temporary danger: we were unable to guarantee her against coming peril—peril to which she must always be subjected as long as she is exposed to such influences as we have indicated. Of what sort is the evil influence? On your side persons with low, base, and undeveloped minds; persons in whom the animal passions and instincts predominate, persons with uncultured tastes, who lead evil or sensual, or even idle and useless lives—the impure, the untruthful, the earthly. On our side spirits who have been such in their earth-life, who hang around the scenes of their former vision and take a malignant pleasure in dragging all down to their own level. These live over again their own evil lives by attaching themselves to those who indulge in vice, and by leading them to gross and yet grosser sin. They find their recreation in temptation, their pleasure in suggesting thoughts which may debase and degrade, and fence the soul from good. They know the intricacies of the heart, the approaches which lie open. They are malignant by nature, powerful by practice, but they cannot come nigh the pure and good who guard themselves from evil, and keep the citadel secure. With those who throw open the gate their entrance is easy. They commence by being powerful tempters; they end by being possessing spirits. They are the cause directly and indirectly of much that makes your earth-life miserable, and shuts you out from that knowledge of God and of light which you might otherwise obtain." "How resist them?" "Only in the strength of truth and sincerity, holiness and prayer. They can themselves be aided by firm treatment and careful education. For instance, I informed you how the spirits who work under my direction are divided, and the work they have to perform. In each section of my band there is a presiding spirit of influence and power, whose business it is to train the spirits under him as well as to guard the medium. The higher spirits benefit the medium, and he in turn benefits these undeveloped spirits, who generally have been prematurely withdrawn from earth, and have returned for the purpose of education, as it were at school again. They gain their experiences under the tutelage of the presiding spirit, and are elevated and drafted upwards in time, their places being filled by others for whom the same work of progress is required."

"PERSONAL MAGNETISM."

A writer in "Woman" says:—There is one quality without which all the fascinations of women are futile. Beauty, grace, wit, erudition are in vain without that indefinable something we call personal magnetism. This mysterious influence has never been dissected by science. Its source is unknown, its extent is unlimited. The lack of it repels us from many estimable people, and it is the strongest weapon a woman can wield. A man is quick to recognise its presence, and very many ugly women possess this quality. Princess Metternich, one of the most indisputably ugly women of this century, is also one of the most charming, and Madame Blavatsky, a ponderously stout woman with the plainest of faces, is reported by everyone who ever came in contact with her to have been fascinating beyond description. Can this magnetism be acquired? To a certain extent, yes. The bright woman who realises that her stock of physical attractions is limited can cultivate almost any charm of mind or manner. But there must be something beyond a mere veneer of manner. Besides grace and winsomeness there must be individuality, purpose, originality, sympathy, generosity, and an absorbing love of the study of human nature.

Mr. Towns wishes us to state that he will be in Sheffield from the 15th to the 22nd inst., and that letters should be addressed to him to care of Mr. Hardy, 175, Pound-street, Sheffield.

WHAT we learn of others is not ours, what is given us by inspiration is ours for all eternity.

THE ART OF DREAMING ("PETER IBBETSON").

By NIZIDA.

In the world of dreams—as real to itself as the world of day—minutes and hours have more fluidity; image succeeds image, melting, coalescing, transforming, with a rapidity that would be startling in waking life, but seems quite natural in the dream-world, where an hour of day may be an age of dream. . . . In those clearer worlds to which spiritual vision penetrates, long vistas of being are concentrated into a moment; past and future draw nearer each other, and a "thousand years are as one day." In the highest world of all, where vision becomes divine, all the lives of all beings are perpetually visible; for the transformations of time have no existence there, and the infinite past and the infinite future have become blended in the Eternal Now.—"Lucifer." (P. 246, October, 1891.)

We have doubtless all delighted ourselves time and again with the graceful portrayals of Society as it exists, coming from the pencil of George Du Maurier, the gifted satirist and caricaturist. He is evidently an absolute stranger to grossness in any form, and his exposures of the fashionable follies and eccentricities of the day are marked by a refined subtlety of inoffensive wit and humour which adds much to their piquancy. He is the creator, moreover, of a type of feminine loveliness which goes almost beyond the dreams of nature; or at least, if nature has as yet produced such women, they are still so very rare as to remain quite unique, and too choice for everyday experience. And yet Du Maurier's women, with all their grace and loveliness, are so perfectly natural, so much of the present day, that we seem to have met them frequently. It is not too much to say, however, that his models for such women must exist in his own teeming brain alone, they bear so essentially the signature of their creator in each minute graceful curve and contour of face and form.

It was a surprise to many that the gifted artist should turn novelist. And yet, why not? Painting, poetry, and music form a trio of sisters, and are apt to take up their abode in the mind together. Especially is that the case in these days of exuberant mental productiveness, when intellectual gifts of all kinds, and of unusual brilliancy, seem to have been scattered broadcast over the earth as if from a heavily laden sieve. Indeed, *Kali Yuga* though it may be, we are living in a delightful time of intellectual vigour and production—preparing, doubtless, for a period of greater spirituality. If we close our eyes to the darker or evil sides of life (which the scheme of evolution cannot dispense with) we may live in a heaven wherein naught but beauty can appear. This magical power of transforming what might otherwise be a dreary, unlovely existence should be possessed by us all, should indeed be the daily habitude of our minds. If a writer possesses this tendency, or habit, we are quick to perceive it, and enter with him into its enjoyment. Mr. Du Maurier has unveiled before us the hidden beauties of his mind, not only in the exquisite fancies of his pencil, so conducive to the innocent, fleeting amusement of the hour, but now also in his most graceful and entrancing novel, "Peter Ibbetson." We cannot but thank him enthusiastically for this peep into the heaven of his mind, and whilst delighting ourselves with the enchanting loveliness of Mary Seraskier, with the conviction that we have seen her sweet face in the flesh—so life-like is the word-portrait—we also thank God that notwithstanding the horrible moral ugliness which is to be encountered on this poor, sin-laden earth, such angels are permitted not only to tread the reeking soil of crime and evil living, but to seek and enter into the very purities and haunts of those to whom the dark side of life is the only one, and who have sunk hopeless, and partially irresponsible, under its crushing burden into evil ways of living. So did Mary Seraskier, forsaking a brilliant position in the world, in which she was the cynosure of all eyes, to devote herself to suffering humanity.

But that was not all. She taught to a condemned criminal—a man possessed of as exquisite a mind as her own, but who, under cruel provocation, and in a moment of maniacal excitement, had done that which brought him to endure the pangs of a lifelong expiation in prison—Mary Seraskier taught this man the science and art of dreaming. In other words, how to leave his body in sleep, and consciously wander, under her guidance, in the astral, or ethereal, body. By an act of the will, a mere wish, they could produce before themselves in this dreamland scenes of the past or present, in which they lived and enjoyed, as perfectly as if in the body; mingling invisibly with the actors in those scenes, living or dead; attending concerts, theatres, operas;

listening to the lark-like warblings of a Patti of the present day, or of a Lind or Sontag of the past. No scene, no part of the world, was impossible to them: from the steppes of Siberia to the desert of Sahara; from tropical gardens, redolent of perfume, where they listened to nightingales warbling in spicy groves, to the ice-fields of the frigid zone, where they watched polar bears and Esquimaux hunters; palaces, renowned picture-galleries, or museums of art; scenes of pomp and luxury; or the quiet domestic hearth where, surrounded by old-time pets, they sipped coffee and chatted of the days of childhood past and gone, whose scenes they could call up, with the beloved father and mother once more, and their own childish forms, pursuing the old pastimes and pleasures. In short, they lived two completely separate lives; the one by day, of isolated toil in a prison, or of active usefulness in the world; the other by night, of freedom from all material restraint, wandering together in their ethereal bodies, whilst the two corporeal bodies lay in sleep or trance in a prison and a palace. What an indescribable bliss to be brought within the reach of an imprisoned wretch, condemned to hard labour all his days, and suffering all the more acutely because possessed of a refined and highly trained mind.

It would be impossible to give an idea of the beauty of form which the author and artist has imparted to his setting forth of this truly idyllic dream-life: the skill with which he weaves into one lovely whole thread after thread of a gossamer fabric whose tints and substance are all the most fairy-like and ethereal: permeated through and through with innocent human loves and joys, so that we never lose the sense or feel of earthly life, but only skim above its surface, enjoying the highest always, with never a shadow of evil to darken its innocent beauty.

Mr. Du Maurier is evidently deeply imbued with spiritual and Theosophic ideas, whether or not he calls himself a Spiritualist, or adds F. T. S. to his signature. These ideas are so innate that they emanate from him as spontaneously as breathing, and irradiate his pages with their own undying light—easily perceived by those who have risen to the same heights of knowledge, but, from certain idiotic reviews we have scanned, evidently quite hidden from the fossilising brains of those human moles who still stubbornly grope along under a self-imposed load of earthliness. But it is the rule more than the exception now that we meet with these gleams of high spiritual thought in the literature of the day, for the higher strata of mental life all come under the same illumination. The human race as a whole, however backward it may still seem upon the surface, is progressing surely into those conditions of a more spiritual existence which Du Maurier tries to depict in his novel; not, possibly, to be carried out in the same manner of daily experience as that lived through by the hero and heroine, but, by the use of the inner faculties of the soul, perfected and enriched upon a plane of knowledge—not speculative but certain—of which we can now only dream. By degrees the heavy veil of flesh, in the silent, hidden processes of evolution, becomes worn so thin that the soul sees, hears, feels, and cognises upon a higher plane of consciousness. But at present the majority of us are in a condition expressively depicted by Mrs. Browning in the following lines:—

The senses folded thick and dark
About the stifled soul within;
We guess diviner things beyond,
And yearn to them with yearnings fond;
We reach out blindly to a mark
Believed in, but not seen.

Mary Seraskier informs her pupil Peter that she was initiated into the art of "dreaming properly" by her father, and she instructs him fully in the rules to be followed, so that he may avoid all dangers and interruptions. By their power to call up the pictures of the past, which remain indelibly inscribed in the astral light, they explored together all their pedigree, tracing it through century after century to the remotest generation; bringing back before their very sight the figures, perfect in every detail of form, features, dress, voices, and daily actions, of ancestors passed away for many hundreds of years. Exquisitely does the pencil of the artist-author portray the graceful beauty of certain French noble *dames et gentilhommes* from whom Mary and Peter have both descended; to whom also they can trace many inherited gifts and proclivities, besides personal resemblances. But Peter must now speak for himself, which will better

illustrate the author's manner of treating his subject, and his intention in opening to the minds of his readers this vista into a dream-world of such vivid and life-like scenes:—

"I soon became aware, by deeply diving into my inner consciousness when awake and at my daily prison toil (which left the mind singularly clear and free), that I was full, quite full, of slight elusive reminiscences which were neither of my waking life nor of my dream life with Mary: reminiscences of sub-dreams during sleep, and belonging to the period of my childhood and early youth; sub-dreams which no doubt had been forgotten when I woke, at which time I could only remember the surface dreams that had just preceded my waking." "That these subtle reminiscences were true antenatal memories was soon proved by my excursions with Mary into the past; and her experience of such reminiscences and their corroboration were just as my own." "Now I believe such reminiscences to form part of the sub-consciousness of others as well as Mary's and mine, and that by perseverance in self-research many will succeed in reaching them—perhaps even more easily and completely than we have done." "That this will be done some day, and also that the inconveniences and possible abuses of such a faculty will be obviated or minimised by the ever-active ingenuity of mankind, is to my mind a foregone conclusion. It is too valuable a faculty to be kept in abeyance, and I leave the probable and possible consequences of its culture to the reader's imagination." "To think that we have even just been able to see, as in a glass darkly, the faint shadows of the Mammoth and the cave bear, and the man who hunted, killed, and ate them, that he might live and prevail. The Mammoth! We have walked round him and under him as he browsed, and even through him where he lay and rested, as one walks through the dun mast in a little hollow on a still, damp morning; and turning round to look (at the proper distance) there was the unmistakable shape again, just thick enough to blot out the lines of the dim primeval landscape beyond, and make a hole in the blank sky."

Further extracts concerning the many delightful scenes called up before their vision would make this paper too long. Mary dies before Peter, losing her life in saving that of a poor child. After the lapse of a few months he meets her again in the astral world. Her condition is completely changed, and she makes some extraordinary statements concerning her sensations in her new mode of existence, bereft of a material body. She tells him she is waiting for him, when they together will ascend into a more perfectly spiritual existence than she can yet enjoy:—

"Of all she said I can only give a few fragments—what-ever I can recall and understand when awake.—'How odd and old-fashioned it feels,' she began, 'to have eyes and ears again, and all that; little open windows on to what is near us! They are very clumsy contrivances! I had already forgotten them.'"

She then goes on to present a very pertinent illustration of the emancipation of the soul from the necessity of using, for the perception and comprehension of things, the complex apparatus pertaining to our bodily senses:—

"I cannot find any words to tell you *how*, for there are none in any language that I ever knew to tell it; but where I am it is all ear and eye and the rest in *one*, and there is, oh, how much more besides. Things a homing-pigeon has known, and an ant, and a mole, and a water-beetle, and an earthworm, and a leaf, and a root, and a magnet—even a lump of chalk, and more. One can see, and smell, and touch, and taste a sound as well as hear it, and vice versa. It is very simple, though it may not seem so to you now. And the sounds! The thick atmosphere of earth is no conductor for such as *they*, and earthly ear-drums no receiver. *Sound is everything. Sound and light are one.*"

The sentences italicised involve some very abstruse Theosophic teachings:—

"And what does it all mean? I knew what it meant when I was there—part of it, at least—and shall know again in a few hours. But this poor old earth-brain of mine, which I have had to put on once more as an old woman puts on a night-cap, is like my eyes and ears. It can now understand only what is of the earth."—"But this I know: one must have had the all once—brains, ears, eyes, and the rest—on earth. '*Il faut avoir passé par-là!*'—or no after-existence for man or beast would be possible, or even conceivable."—"And this I know: the longer and more strenuously and completely one lives one's life on earth, the better for all. It is the foundation of everything. Though if men could guess what is in store for them when they die, *without also knowing that they would not have the patience to live—they would not wait!* For who would fardels bear? They would first put stones in their pockets, as you did, and make for the nearest pond. *They mustn't!*"—"Nothing is lost—nothing! From the ineffable, high, fleeting thought a

Shakspeare cannot find words to express to the slightest sensation of an earthworm—nothing! Not a leaf's feeling of the light, not a loadstone's sense of the pole, not a single volcanic or electric thrill of this mother earth. All knowledge must begin on earth for us. It is the most favoured planet in this poor system of ours just now, and for a few short millions of years to come."—"As we sow we reap; that is a true saying, and all the sowing is done here on earth, and all the reaping beyond. Man is a grub; his dead clay, and he lies confined in his grave, is the left-off cocoon he has spun for himself during his earthly life, to burst open and soar from with all his memories about him, even his lost ones. Like the dragonfly, the butterfly, the moth—and when they die it is the same, and the same with a blade of grass. We are all little bags of remembrance that never dies; that's what we are *for*. But we can only bring with us to the common stock what we've got."

Hence the necessity for existence—for *experience*—and that man should live out his life, and not summarily cut short, by his own act, the opportunities of gaining those golden experiences that are all to be treasured in this undying higher consciousness—the harvest that is reaped from his sowing. "For the sake of the soul alone the universe exists" is a grand thought. Nature in energising does not do so with a view to any purpose of her own, but with the design, as it were, expressed in the words, "Let me bring about the soul's experience."

If there is universal life there must be universal consciousness—not as *our* consciousness, but a consciousness adapted to the powers of each living thing. Why, then, should "a blade of grass" not have consciousness of its own kind; if consciousness, then memory; which memories of its humble existence are to be treasured in the great cosmic whole, when all is finished?—for *nothing is lost*.

LETTERS TO THE EDITOR.

[The Editor is not responsible for opinions expressed by correspondents, and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.]

Capital Punishment.

SIR,—In "Notes by the Way" of March 21st you ask if any of your readers have received a communication describing the condition of a spirit after public execution. I have known two instances of the return of a recently executed murderer, and in one case conveying a very marked lesson of the evil effects of capital punishment.

I was spending an evening with a gentleman and his wife in the city of New York when the lady, who was an unconscious trance medium, was controlled by one of her guides with whom we were having a most pleasant conversation. The control suddenly changed. The medium, seizing a knife which lay on the table, attacked her husband and myself so fiercely that for several minutes we were fighting for our lives. After the struggle was over the guide of the medium returned and explained that the spirit of a man hung in the city the day before, had in a moment and without warning, got control of the medium. He knew nothing of spirit return or mediumship, but simply felt himself still a mortal full of revenge and bitter hatred against those who had made him suffer. We were told that he had been overpowered and taken away by spirits who would endeavour to educate and develop him to a higher level. This was the only incident of that nature known to my friends in a quarter of a century's mediumship of the wife. The incident not only made me a firm opponent of capital punishment, but taught me one of the dangers of mediumship by what I may call an "object lesson." For if either the husband or myself had been killed in that hand-to-hand battle, an ignorant judge and jury would most assuredly have held that innocent medium accountable.

I have known another case of the return of an executed murderer but without any of this bitterness. A number of years ago a man named Rudolf lived in New York and was known to a few acquaintances as a student of philology. They did not know that he supported himself by occasional trips to the country, where he robbed small stores. At last in escaping pursuit he shot and killed his victim, for which murder he was in due time hanged. In a day or two he returned through a well-known medium with whose husband he had had some slight acquaintance. This gentleman had just returned home, and was bewailing the loss of a gold watch which had been taken while he was standing on the platform of a crowded horse-car. The wife was at once con-

controlled by a spirit who gave the name of Rudolf, and said he had come just to help his old acquaintance to recover his watch. The spirit gave him the address of what is called a "fence," where stolen goods are handled. He further gave him a password which would gain him admittance. As a result the watch was recovered, but the owner was forbidden to prosecute the thief. Rudolf described himself as living amidst his old surroundings, and not desiring to get away. He continued to come as an occasional visitor for a few weeks, and then dropped out of sight; but the guides of the medium said they were helping him to advance.

San Leandro, Cal., U.S.A.

CHARLES DAWBARN.

April 5th, 1892.

Mathematical Psychology.

SIR,—Your correspondent " π ," has fallen into a mistake in his criticisms on "G. W. A.'s" article. " π ," accuses "G. W. A." of "introducing" mathematical methods. The mathematical method to which "G. W. A." refers was "introduced" in 1854 and 1855 by my husband and Gratry almost simultaneously. It is pronounced by Herbert Spencer as the greatest advance in logic since Aristotle. If " π ," objects, he should at least break his lance with the real culprits! The equation:—

$$x + \text{not } x = 1$$

is the equation not of any general mathematical subject (for it is not true of number, form, space, or any subject usually called mathematical). It is the equation of a particular machine; the machine with which man thinks. When he thinks according to it he is using his mental machinery normally; when he thinks any other way he is using it contrary to its norm. If " π ," wishes for proof that the law of man's reasoning machine is that, and might have been quite different consistently with abstract truth, he should read "*Laws of Thought*," (G. Boole.)

The best popular explanation of the equation is suggested by Isaiah,* *à propos* of the often-disputed question: At what point does artistic enthusiasm for an Ideal pass over into enslaving slavery to an idolatry? In the case of the wood-carver, the turning point down-hill is reached as soon as any one thinks any thought inconsistent with the reflection that the image or concept as realised in wood + the chips discarded in the process of evolving that concept formed originally a unity. Man's brain (or whatever it is that he thinks with) is being used abnormally when he thinks any thought inconsistent with remembering the essential unity of image + chips. Isaiah applies the same test to all our judgments. We have a right to love light and peace, and to hate darkness and evil; but wholesome enthusiasm begins to pass over into misleading prejudice directly we think any thought inconsistent with remembering that One Creative Agency makes all these things. The discovery of the equation of the human thinking organ shows why this is so. It is not an abstract question about how many Creators exist; it is a law of human psychology. It is as much proved, and as independently proved (*i.e.*, as little derived from analogy) as any formula of gravitation or mechanics.

MARY E. BOOLE.

The Medical Profession and Hypnotism.

SIR,—According to information I have lately received, my letter headed as above, inserted in "LIGHT" of April 2nd, and which I have had reprinted, principally for circulation in Belgium, has had the desired effect. The opinion of impartial and most competent people in that country is that the recent law granting to the medical men a certain monopoly in hypnotism has been a great mistake, and even a grave fault, and that it is, consequently, imperative to amend it by another law, based upon correct ideas on the matter, and by which the existing law will be repealed, and thus all will be placed on a proper footing. Such a change, in the opinion of competent authorities, is not at all surprising. Indeed, it could not well have been otherwise, for, independent of the intrigues by which the Minister of Justice and the representatives of the country may have been induced to favour the medical profession, the circumstance of hypnotism having been considered there, as in all parts of the Continent, only from its therapeutic point of view, explains the facility with which the said representatives were prevailed upon to acquiesce in the Bill introduced into the Chamber by the Cabinet. The only point on which a

difference of opinion exists is as to the manner in which I have treated the Minister and representatives, a manner that some people think was a little too severe. But they did not consider the fact that in my letter I, purposely, did not quote the graver of the faults incurred when the Bill was discussed, that is, the fault perpetrated by the Minister, who, after saying that: "There are medical men who, under the pretext of administering a medicine, poison their patients," added: "They are doctors; as such they enjoy the right to do so, and, consequently, they can make use of this right when hypnotising the people!" What ideas the said Minister of "Justice" must have about what is right or what is wrong! But the most astonishing fact is that not a voice protested against such a monstrous doctrine! It follows from this that the sooner the Minister makes way for another statesman more competent to occupy his place, and the House take the proper step to repair the grave fault which both have incurred, the better for the operation of everything connected with medicine and hypnotism, and the better also for the prestige, both of institutions and of the country in general.

London, May 2nd, 1892.

F. O.

P. S.—I have used the word "hypnotism" in the present instance solely because it applies to the particular case in point, and not because it adequately expresses the full meaning of the phenomenon. "Mesmerism" as a term is even less applicable under the circumstances. Neither of these definitions can be substituted for the other. Both, indeed, ought to be expunged, and on several accounts, among them because "hypnotism" does not convey any proper idea of the subject, and "mesmerism" for a similar reason; and, moreover, because history itself does not justify the term.

The Submerged Consciousness.

SIR,—In a thoughtful article from the "Religio-Philosophical Journal," under the head of "Multiple Consciousness," allusion is again made to the triune Leonie, I think as much owing to the importance of the subject, as to the excellent illustrations in the Christmas number of the "Review of Reviews," through Mr. Myers, and still more to the skilful hypnotism of M. Janet.

Through these extraordinary experiments we have found that there may not only be two alternating personalities, and that the two may be concurrently in the same individual; but, furthermore, that there may be also a third personality, a second somnambule life, which, as the "Religio-Philosophical Journal" remarks, "emerges from the sub-conscious depths, or comes from the super-conscious. The woman in her ordinary state is gentle, quiet, and melancholy. In her first hypnotic state she is just the opposite, and says of the ordinary self, 'That good woman is not I; she is so stupid.'" In fact, Leonie No. 2 hates Leonie No. 1; and frivolous and unfeeling as she is she takes advantage of the other's amiability in every way possible.

The writer of the article is unwilling to acknowledge that there are two or more personalities in every human being; and holds, with Mr. Myers, "that we, each of us, contain the potentialities of many different arrangements of the elements of our personality." And this, surely, is not in disaccord with what is called our triune nature, and that man is composed of body, soul, and spirit; an integral part of the beliefs of the ages. And surely, moreover, Leonie in her first phase and Leonie in her second phase demonstrates "potentialities of very different arrangement in the elements of her personality," as Mr. Myers aptly remarks.

Leonie, we are told, in her second or soul phase, hates and despises herself in her first phase, as a man who has taken to sinful courses may hate and despise his former innocence, or profess to do so. Or, indeed, the case may be *vice versa*.

But what is to be said on the other side? We answer by giving a literal translation of the words of Jesus in John xii. 25:—"He that loveth his soul (*teen psucheen*) shall lose it, and he that hateth his soul (*teen psucheen*) in this world shall keep it unto life eternal."

Now, that the above is the right translation of the Greek text every student in Greek knows. But here is as unblushing a case of metonymy in our translators, of course for a purpose, as is found in Matt. xxv. 46—in both cases to the dishonour of their Master, and implying doubts of his knowledge, yet they perpetrated it with as light a heart as the French armies started with for Berlin, in 1870. As Valpy airily

* Isa. xlv., xlv.

says, in a note to his Greek Testament, "*Psuchē* is here, by a metonymy, put for life." As, indeed, it is in several other places. Was it needful that Spiritualism should arise to demonstrate that there are some things, however expedient they may appear, which cannot be done with impunity?

And with regard to the third personality alluded to in the above-mentioned article: if, as is there supposed, that benign ideality "may come from the super-conscious," men need not be surprised when they are told: "The Kingdom of God is within you."

T. W.

Photographing the Unseen.

SIR,—It will interest you to learn that since April 18th several spirit photographs have been obtained *under strict test conditions*. The experiment which you suggested some time ago, of using a stereoscopic camera, with twin lenses, was also tried with success.

When prints are ready I shall send you some of them, together with copies of the minutes of the meetings, giving details of the tests and conditions, signed by all the persons who were present.

May 3rd, 1892.

G.

SOCIETY WORK.

[Correspondents who send us notices of the work of the Societies with which they are associated will oblige by writing as distinctly as possible and by appending their signatures to their communications. Inattention to these requirements often compels us to reject their contributions. No notice received later than the first post on Tuesday is sure of admission.]

STRAFORD SOCIETY OF SPIRITUALISTS, WORKMAN'S HALL, WEST HAM-LANE, E.—Service every Sunday, at 7 p.m. Speaker for next Sunday Mr. J. Allen. The committee tender their best thanks to all who have assisted in the past month.—J. A.

WANDSWORTH SPIRITUAL HALL, 132, ST. JOHN'S HILL, CLAPHAM JUNCTION.—Monday next, at 8 p.m., reception, Mrs. A. Bingham. Wednesday, Mr. Dale. Saturday, seance, Mrs. Mason. Sunday, prayer meeting and seance, conducted by Mrs. Whitaker and Mrs. A. Bingham.—A. B.

SOUTH LONDON SOCIETY OF SPIRITUALISTS, 311, CAMBERWELL NEW-ROAD, S.E.—Next week's meetings.—Sunday, public seance, at 11.30 a.m.; Lyceum, at 3 p.m.; Mrs. Stanley, at 7 p.m. Wednesday, public seance, at 8.30 p.m. Thursday, discussion, Mr. W. T. Rayment, at 8.30 p.m.—W. E. LONG, Hon. Sec.

86, HIGH-STREET, MARYLEBONE.—On Sunday evening Mr. T. B. Dale gave an interesting lecture explanatory of the varied beliefs and practices amongst uncivilised peoples. Sunday next, at 11 a.m., Mr. Evans, "Spiritualism of T. L. Harris"; at 7 p.m., Miss Florence Marryat. Tuesday, at 7.45 p.m., meeting of friends. Thursday, at 7.45 p.m., seance. Saturday, at 7.45 p.m., seance.—C. I. H.

PECKHAM SOCIETY OF SPIRITUALISTS, WINCHESTER HALL, 33, HIGH-STREET.—A discussion was held on Sunday morning on "Where Materialism Fails." In the evening Rev. Dr. Rowland Young received a hearty greeting, and a good audience listened with evident interest to a discourse which was pregnant with wise counsel. Sunday next, morning, discussion; evening, 7 p.m., Mr. J. Humphreys. Monday, at 8 p.m., Bible study. Thursday, healing, Mr. Duggan.—J. T. AUDY.

SHEPHERD'S BUSH, 14, ORCHARD-ROAD.—On Sunday last, to a very good audience, the guides of Mr. Horatio Hunt gave clairvoyant descriptions, which were all recognised. They also gave inspirational poems on subjects chosen by the audience. Miss Cusden kindly presided at the organ. May 8th, seance at 7 p.m., Mrs. Whitaker. May 9th, 9 p.m., Mrs. Mason. May 15th, psychometry, at 7 p.m., Mr. Cable, of Pendleton. May 22nd, seance at 7 p.m., Mrs. Treadwell.—J. H. B. Hon. Sec.

KING'S CROSS SOCIETY, 184, COPENHAGEN-STREET, N.—On Sunday last Mr. Burds gave an interesting and instructive lecture upon "May-day," tracing its origin from heathen mythology to the present times. Sunday next, seance, at 10.45 a.m., medium, Mr. Horatio Hunt; at 6.45 p.m., Mr. H. Hunt, lecture. On Sunday, May 22nd, Arif Effendi will lecture in Eastern costume upon "The Religions of the East."—T. REYNOLDS, Sec.

THE SPIRITUALISTS' CORRESPONDING SOCIETY will assist inquirers. Copies of "LIGHT," leaflets on Spiritualism, and list of members sent on receipt of stamped envelope. Address, J. Allen, hon. sec., 14, Berkley-terrace, White Post-lane, Manor Park, Essex; or W. C. Robson, 166, Rye Hill, Newcastle-on-Tyne. The Manor Park branch will hold the following meetings at 14, Berkley-terrace: On Sunday, at 11.30 a.m., for students and inquirers; on Friday, at 8.15 p.m., for Spiritualists only, the study of mediumship; also, at 1, Winifred-road, White Post-lane, on Tuesday, at 8.15 p.m., experimental seance.—J. A.

PECKHAM RYE.—On Sunday last Mr. R. J. Lees held his usual meeting at 3.15 p.m. There was a large gathering. The subject of his discourse was "Prayer." He dealt with it first, from the Orthodox standpoint, and, secondly, from the Spiritualist idea. The lecture was very ably and eloquently delivered, and was listened to with almost perfect silence. At the conclusion Mr. Lees invited questions. This brought an amount of adverse criticism, which was replied to in a most telling manner. The subject for next Sunday is "Miracles."—J. C.

CLAPHAM JUNCTION, 16, QUEEN'S PARADE.—On Sunday last Mr. Wallace, the old pioneer, paid us a visit, and his control gave us three short addresses on subjects chosen by the audience, viz., "Prayer," "The Occupation of Spirits," and "Mediumship," all of which were very instructive. On Sunday next the writer will speak on "Life in the Spirit Spheres as Revealed by our Spirit Friends," at 7 p.m. A meeting will be held every Wednesday, at 8 p.m., specially for beginners and inquirers. All are welcome.—U. W. GODDARD.

311, CAMBERWELL NEW-ROAD, S.E.—On Thursday, April 28th, we had a well-attended debate on the question, "Does the Bible Confirm Modern Spiritualism?" Mr. W. E. Long taking the affirmative and Mr. Morrison the negative. Both gentlemen proved themselves able debaters, but at the end our opponent had not been able to refute a single argument adduced by Mr. Long. He tried to show that the messages and tests which we receive from our departed friends are from evil spirits who get the power and knowledge from the Biblical devil, but he was completely unsuccessful in his attempt, and failed to give Biblical authority for his theory. On Sunday an interesting service was held, when Mr. Veitch gave a good address on "Psychometry," tracing its history, and showing that there was a great deal yet to be learned by the study of this science. He concluded by giving a few successful practical illustrations.—W. G. COOTE, Assis. Sec.

LONDON SPIRITUAL FEDERATION, ATHENÆUM HALL, 73, TOTTENHAM COURT-ROAD.—Last Sunday we held our annual meeting. The new constitution and rules were passed, and the council elected. In the evening we held a public meeting to consider the need for more scientific investigation of Spiritualism. Mr. Read, as chairman, made an excellent speech, showing how little had been done of late in this direction, and the urgent need for further development of the phenomena, and investigation of the same by persons of experience. I read a statement showing our intentions. We purpose taking rooms permanently, and to form seance committees to sit on various days of the week, and to keep records of all phenomena which may occur. The meeting was of one mind as to the necessity for such investigations, and we hope that our Federation will, in taking up this work, greatly aid the cause. All who wish to assist us may address me by letter.—A. F. TINDALL, Hon. Sec., 4, Portland-terrace, N.W.

AN IDEAL LOVER

(WHO BELIEVES IN THOUGHT TRANSFERENCE).

May! and the rain has been raining so mournfully!
Swelling the river, that up to its brim rose,
Bending the hyacinths' heads that so scornfully
Looked on the gold of the lingering primrose.

Thus I am thinking, my thoughts onward travelling
Unto the mirror-like mind of my fairest;
All my sweet thoughts from the sad ones unravelling,
Only shall reach her, the purest and rarest.

Not a suggestion that raindrops hang tearfully
Where the rare gleams of the sun on the May glance,
Thoughts of the blossoms in woods, rising cheerfully,
Waft to her fancy a delicate fragrance.

Thus doth the goal of the thought shape the thought itself.
Joyousness fragrance from sad fancies sifting,
Till in her mind the bright pattern has wrought itself
Heav'n in a stream where pure lilies are drifting.

—KATE BURTON.

TO CORRESPONDENTS.

It having been repeatedly requested that all communications intended to be printed should be addressed to the Editor of "LIGHT," 2, Duke-street, Adelphi, W.C., and not to any other address, it is now respectfully intimated that letters otherwise addressed will not be forwarded. Foreign correspondents are specially desired to note this request. It does not, of course, apply to proof sent from the printer and marked to be returned to 13, Whitefriars-street, E.C. So much expense and delay is caused by neglect to read the standing notices to correspondents that it is hoped attention may be paid to the plain directions therein laid down.

F. T. S.—"Theosophy and Spiritualism." We are quite unable to go through your manuscript for the press. That is the work of the writer. We are now too ill to do work of this kind.